

PHILOSOPHY OF NĀGĀRJUNA AND KAŚMĪR ŚAIVISM

Introduction

All philosophical study and enquiry would remain futile unless the findings of the intellect are supplemented by creative, intuitive experience. Just as it was by Śaṅkara, the acclaimed incarnation of Lord Śiva, that the *Vedas* and the works of the *Ṛṣis* were rehabilitated, the truth as taught in the *Upaniṣads* was established and absolute monism in *Brahmasūtras* of sage Vyāsa was expounded, so it was perhaps by Nāgārjuna that concept of *śūnyatā* of the Buddha was propounded by his creative, intuitive experience. «The founder of the concept of *śūnyatā* in Mahāyāna school in India is said to be Nāgārjuna (second century A.D.) who composed *Mādhyamika Kārikās* (stanzas on middle path) and his disciple Āryadeva (3rd century A.D.) who consolidated the position of the school»¹.

The conception of *śūnyatā* in Mahāyāna literature of Buddhism is that all elements are void and have no self existence. This is explained in the three basic treatises, viz.

- i) *Chun-lun* (Treatise on the Middle Path)
- ii) *Po-lun* (Treatise in one hundred verses)
- iii) *Shiherh-men lun* (Treatise on the Twelve Gates).

1. *Buddhism in China (A Historical Survey)*, by Kenneth Ch'En, Princeton University Press, 1964, 84.

These treatises were translated by Kumarajīva (405 A.D.) who established an important Mahāyāna school in China called *San-lun* or the school of Three Treatises. As for Tibetan sources, Venkata Ramanan² comments that these «mix up the two Nāgārjuna, the *Mādhyamika* philosopher at the beginning of the Christian era and the *siddha* Nāgārjuna coming some four hundred years later. This confusion hardly pertains to the Chinese sources which are earlier»³.

Although Nāgārjuna is believed to have been born in South India in a *brahmin* family yet he is understood to have played a very prominent role in spreading Buddhism in Kashmir. Pandit Kalhana, *brahmin*, poet and historian of Kashmir mentions the glorious name⁴ of Nāgārjuna who resided at *śaḍarhadvan*⁵, one hundred and fifty years after Buddha had obtained complete beauty⁶. Yuan-chuang says Nāgārjuna was contemporary of Aśvaghoṣa who again was a contemporary of Kaniṣka⁷. According to Kalhana also he was contemporary of Huṣka, Juṣka and Kaniṣka⁸. Venkata Ramanan, however, places his philosophical activity somewhere between 50 A.D. and 120 A.D.

The Chinese sources differ from the Tibetan sources on the question of what led Nāgārjuna to the Buddhist order. The Tibetan accounts show that he lived at Nālandā where he studied Buddhism at an early age and rose to be the President of the university. He, however, had failed to be satisfied even with the thorough study of Buddhism. In search of more texts he obtained *Prajñāpāramitā Sūtras* from a Nāga⁹. This fully satisfied him. After this his principal work among many others came to be known as *Mādhyamika Kārikās* on which he himself wrote a commentary called *Akuto bhaya* – the safe one¹⁰.

Nāgārjuna was not a destructive thinker as he is generally thought to be. Morality plays as important a role in his philosophy of *śūnyatā* as in any other philosophical discipline¹¹.

2. Author of *Nāgārjuna's Philosophy*.

3. Tārānāth's *History of Buddhism in India*, p. 336.

4. Kalhana's *Rājataranginī*, I-173.

5. Modern Harwan. The village is about 20 Kms from Srinagar city.

6. Kalhana's *Rājataranginī*, I-172.

7. Tārānāth's *History of Buddhism in India*, p. 385.

8. Kalhana's *Rājataranginī*, I-168.

9. Nāgas are said to be the original inhabitants of Kashmir.

10. *2500 Years of Buddhism*, p. 222.

11. *Ibid*.

He created an age in the history of Buddhist philosophy and gave it a turn by propounding the Mādhyamika school popularly known as Śūnyavāda.

Fundamental principles of Nāgārjuna's philosophy

1. *Doctrine of relativity*: He holds that everything is void (*sarvam śūnyam*). By this he means that everything, *dharma*, internal and external, has a dependent origin, the thorough comprehension of which leads to *Prajñā* (intuitive wisdom or non-dual knowledge). After achieving *prajñā* one reaches the state of absolute truth. *Prajñā* is the central idea of Nāgārjuna's philosophy. Here the ultimate knowledge is derived from an understanding of the nature of things in their true perspective.

2. *Non-origination theory or Ajātavāda*: «Things declared non-substantial (*śūnya*) also bring home to us, by implication, the idea that they are unoriginated and undestroyed»¹². In the words of Zimmer¹³, «Śūnyatā is the synonym of that which has no cause, that which is beyond thought or conception, that which is not produced, that which is not born, that which is without measure».

Nāgārjuna's method of exposition and logic were so convincing that even those who belonged to the opposite camp were tempted to adapt them to their own theories. Gauḍapāda, a great exponent of *advaita*, appears to have been influenced considerably by Nāgārjuna's method of argument since neither the *Upaniṣads* nor any one in the galaxy of *advaitins* preceding him has pleaded for the non-origination of things¹⁴. The external world for both the Mādhyamika and Advaitin is unreal. Non-origination theory, thus, formulates a logical corollary of the doctrine of relativity. In the words of Dr. S. Radhakrishnan¹⁵,

12. *Ibid.*, p. 351.

13. *Philosophies of India*, New York, 1951, p. 522. Also cf. *Māndūkya Kārikās*, 2-6, 12, 3-48, 4-22, 40.

14. See Gauḍapāda's *Māndūkya Kārikās*.

15. *Indian Philosophy*, by Dr. S. Radhakrishnan, Vol. I, p. 661.

«By *sūnyatā*, therefore, the Mādhyamika does not mean absolute non-being but relative being».

This wave of thought continued its flow through great masters. «Śaṅkarācārya, the great Hindu philosopher of the ninth century A.D., whose works form the foundation of all śaivite philosophy made use of the ideas of Nāgārjuna and his followers to such an extent that orthodox Hindus suspected him of being a secret devotee of Buddhism (*Pracchanna Baudha*)»¹⁶. It was Buddha who advocated unreality of the world. This idea was later attributed to Śaṅkara wrongly and he was termed Crypto-Buddhist. By *jaganmithyā* he only meant the transitoriness of the objective world. «According to the *advaita* standpoint only Brahman is real and all else is unreal. This unreality of the world, however, does not signify total negation. The world exists as an empirical necessity but not as a transcendental validity»¹⁷. This is in reality, Śaṅkara's stand regarding the existence of the world. In a similar way the Hindu *Tantras* took over and adopted the Baudha *Tantras* much as the Buddhists had adopted the age-old principles and techniques of *yoga* to their own systems of meditation. This is not only held by Tibetan tradition and confirmed by the study of its literature but also has been verified by Indian scholars after a critical investigation of the earliest sanskrit texts of Tantric Buddhism and their historical and ideological relationship with the Hindu *Tantras*.

Therefore it is not far to understand that Nāgārjuna, the great intellectual, must have studied and grasped Śaivism in Kashmir where this system of religious philosophy appears to be so old that we have to go back to trace its history from ages before the Christian era. The two *Triṃśikās*, namely *Cittasantoṣa* and *Paramārcana*, traditionally ascribed to Nāgārjuna, go a long way in finding some truth in the above statement, notwithstanding the fact that these two (*Triṃśikās*) contain a number of technical terms¹⁸ peculiar to *Pratyabhijñā* school

16. *2500 Years of Buddhism*, p. 362-63.

17. Introduction to *Pancikaranam* of Śaṅkarācārya, Pub. Advaita Āshrama, Calcutta, 1972.

18. A paper on "Nāgārjuna's contribution to Kashmir Śaivism" by Dr. R.K. Kaw, Pub. in *The Sharda Peeth*, Vol. I, Part III.

which was re-established in Kashmir in the ninth century A.D. Not only this but also its refined thought in the *Trīṃśikās* is conveyed to the heart of an intelligent reader who may be blessed with the understanding of ever recurrent sacred lore. Whereas these *Trīṃśikās* give a glimpse of the Mādhyamika principles, i.e. relative being and non-being, these clearly reveal the ideal of Śaivism which built its own philosophy in Kashmir after many centuries through Vasugupta, later nurtured by Somānanda, Utpaladeva and Abhinavagupta, and developed in the Pratyabhijñā thought or Trika philosophy.

The reality is that from the time of *satya-yuga* to our age (*kali-yuga*) there can be nothing like an origin of the *Vedas* or *Āgamas*. «There is only appearance or reappearance of them at the divine will»¹⁹. Much before the philosophy of Pratyabhijñā developed in Kashmir, the old religion of this land of Kāśyapa, was polytheistic as described in the *Nilamata Purāṇa*²⁰. Śiva, associated with his spouse, was the most popular god. When Buddhism entered Kashmir at the time of Aśoka there was already a religion there. People worshipped *Ardanārīśvara* (Śiva and Pārvatī in conjunction). *Kula* (High thought) and *Krama* (*Yoga*) systems of śaivism were practised. No doubt, the religion of the land, on the side of its ritualistic performances, suffered at the hands of Bauddhas with Nāgārjuna at their head²¹. But the fine thought of the learned could not have died. It must have influenced the sharp intellect in Nāgārjuna, which in reaction must have developed, with its basis in *Mahā-Prajñāpāramitā-Sūtras* obtained from the Nāga and flourished as the Mādhyamika thought or *śūnya* or *prajñyā* in his *Kārikās*. As the all-comprehensive understanding of the wise is not exclusive of anything, it becomes easy to believe that the thought expressed by Nāgārjuna in the *Trīṃśikās* must have been the result of a dip in the confluence of Mahāyāna Bauddha, *Prajñāpāramitā* and Śaiva thought in Kashmir.

We do not find the two *Trīṃśikās* listed in the works attributed to Nāgārjuna on the basis of a critical survey of the same by K. Venkata

19. *Mālinī-Vijaya-Vārtika* (Abhinavagupta).

20. *Nilamata Purāṇa*, Verse 237.

21. Kalhana's *Rājataranginī*, Ch. I-178.

Ramanan²². Therein we, however, come across the few small compositions of devotional verses which are similar to these two in topic and spirit:

- i) *Niraupamyā Stava*
- ii) *Lokātīta Stava*
- iii) *Acintya Stava*
- iv) *Stutyātīta Stava*
- v) *Paramārtha Stava* etc.

From these name-words it can be conveniently inferred that the two *Trimśikās*, discovered in Kashmir, may be Nāgārjuna's own compositions which have come down to us by rote and later preserved in local manuscripts.

It has come to the author by tradition that in the early years of the present century Swāmi Vidyādhara, a śaiva saint, who occasionally stepped into forests and caves in Kashmir for penance, once came across an old Kashmiri Pandit who was reciting, with impressive devotion, these *Trimśikās* at *Ganeshbal* shrine near Pahalgam. The learned Swāmi being moved by the devout recitation, approached the devotee with a request to repeat the same to him so that he could take dictation. The devotee acceded to the request and told him that these were the hymns by Nāgārjuna, which he had received from ancestors through the lineage of preceptors. This leads us to believe that the *Trimśikās* refer to the same genius. The Swāmi later explained the verses to his disciples in Srinagar. A handwritten copy was kept by Sri D. N. Warikoo, a close disciple of the Swāmi and later published in the *Aśrama* recitation book.

Since the two *Trimśikās* corroborate the influence of the Śaiva religion-philosophy of Kashmir, it seemed worthwhile to translate these for a wider circulation.

The following manuscripts and published material were consulted:

- a) a MS in *Śāradā* script (size 10x6 cms) obtained from the descendants of Mahāmahopādhyāya Pandit Mukund Ram Śāstri,

22. *Nāgārjuna's Philosophy*, p. 36-37.

Head Pandit and officer-in-charge (1918 A.D.), Research Department, J & K State, Srinagar. Among a number of hymns it contains *Paramārcana Trimśikā* with Nāgārjuna's name mentioned in the colophone (see the Plate). It bears no date. The manuscript is reported to be over a hundred years old.

b) A MS in *Devanāgarī* script. Only the two *Trimśikās* bearing the same colophone. Writing time 1949-50 A.D.

c) *Nityapāthavidhi*, the daily recitation book, printed in *Devanāgarī* script by the Śaiva Āśrama Kalyāna Kendra, Srinagar. Only text of the *Trimśikās* is printed.

d) Śāradā Peetha Research Series Vol. I Part III (1960).

Alternate readings as found on comparing the text with the above manuscripts are given in brackets. Foot notes are added where found necessary.

नमो विष्णवे नमो भगवते वासुदेवाय ॥
कर्म ३० पञ्चमस्कन्धेन
समस्तमन्त्रमन्त्रसंज्ञापरमार्थनहि
मिहसुखम् ॥ ॥

विष्णोर्लोकेश्वरः सद्भिर्मानवैः
इत्यन्तमन्त्रमन्त्रेण भवेदित्यन्त
यन्मन्त्रमन्त्रमन्त्रे ० भवेदित्यन्त्र
हेन्विष्णवे नमो भगवते वासुदेवाय

CITTA SANTOṢA

I. THE JOY OF MIND

In "Citta santoṣa", the joy of mind is described as an abrupt revelation by divine grace. It is the pure mind alone that can be able to catch the nature of the true self and that too by unconditioned grace of Lord Śiva. It descends only to give a surprise.

Maṅgalācaranam

*lokottarānubhavasasmitaghūrnamānaḥ
svānandasundaravinirmalanirnimeśā /
yatsphārataḥ paśurapīśvaratām prayāti
sā kāpi dṛk vijayate gurupuṅgavānām //1//*

1. That wonderful¹ vision of the excellent preceptors, which is extra-ordinary in experience, which makes one roll about with divine smiles, perennial joy and beatitude; which is exceedingly pure and unwinking²; and by the rising forth of which the soul engulfed in limitations³, gets transformed into its universal supreme self⁴, is victorious.

Now the realizing soul expresses unblemished joy over the surprising transformation of the mind:

*diṣṭyā bhavānalaśikhāśatatāpataptam
janmāṭavīṣu viṣamāsu kadarthitam yat /
cetastadetadadhunāmālacitsukhā(dhā)bdi-
madhye nimagnamasmām bhajate praśāntim //2//*

2. The very mind, tortured with numerous flames of the painful fire of this world and tormented (thus) in the irregular paths of birth

1. God-vision is only self-experienced. Its expression can be "Divine wonder".

2. Constant in all the states of mind – waking, dreaming and deep sleep.

3. The soul here means *jīvātmā* which is *paramātmā* in disguise. Ignorance binds the soul to limitations.

4. The ultimate all-pervasive reality where hunger-thirst, pleasure-pain and attachment-detachment are not experienced.

(and death), has luckily now plunged into the nectarial ocean of clear conscience and attains to complete calm.

*vyāmūdāmandamiva saṁśayadoṣadaṣṭam
ceto yadetadabhavad bhavadhukhapātram /
jātam tadadya gurupādasarojasevā –
sañjātanirmalavibodhamahāprakāśam //3//*

3. This mind which had become the object of world affliction like a blind fool and had got degraded in the ditch of doubt, has today, by grace divine, attained pure knowledge (of the ultimate reality) and perfect light by serving the lotus feet of the Preceptor.

*saṁkocamāśritavato nibiḍam vimohāt
yasyābhavadbhayamihendriyapannagebhyaḥ /
cetastadāpya vimalorjitasaṁvidāgyām
niḥśaṅkamadya ramate viśayātvīṣu //4//*

4. The mind, which by taking recourse to the limiting adjuncts of deep illusion had become fear-stricken with the rising serpent-hoods of cognitive agencies, is now, after obtaining coincidence with pure and pious consciousness, moving freely in the streets of worldly enjoyments (untainted).

*kandarpabāṇaviṣamam harinekṣaṇābhīḥ
pītam hatam kavalitam muṣitam yadāsīt /
tatpātratāmupagatam paramokṣalakṣmī –
premāmṛtāplutakaṭākṣaparamparāṇām //5//*

5. The mind, which was formerly drunk and thus trampled, overwhelmed and ravished by the uneven arrows of cupid darting from the charming deer-like eyes of damsels, has got access to constant and nectarial showers of divine love of the Goddess of prosperity (liberation).

*kliṣṭam yadetadabhavajjapakāṣṭahoma (yoga)
prānapravāhavinirodhakadarthanābhīḥ /
cetastadadya parmādvayasāmarasya –
sañjātasammadarsāsavamattamadya(māste) //6//*

6. The mind which became agonized on observing austerities of repetition of (Lord's) names and sacrificial offerings and also

underwent the tortures of the control of breath, has today, somehow, (on realization of the supreme self) got merged in divine ecstasy (as if deep drunk) caused by the experience of absolute monism and oneness with all.

*yo bheda^{ti}vraśiśiraprasaropaghāta –
bhūto manomadhukaro hataśaktirāsīt /
āsā^{dy}a soadya śivadhāmamadum sadāste
sa^mvilatākusūmasaurabhapāna (māna)mattaḥ //7//*

7. The fear stricken mind-bee, lashed hard by the cold winter currents of duality, had lost its power of universal movement; but today, having got honey from the abode of everlasting bliss – “Śivadhāma” – is mad with the taste of fragrance of self-confidence rising from the flowers of the creeper or supreme consciousness.

*tyaktasvatantranijarūpamahāprabhāvam
yat^karmabindu (dhu)draraⁿiṣu vilīnamāsīt /
svacchaprabhāprasara^pūritasarvalokam
cetaścidambarapadena tadaya māti //8//*

8. The mind that had lost the great glory of its own independent nature and thus limited itself to the field of action (with attachment) on the earthly plane, is now measuring the vast sky of pure consciousness, which fills all its fields of experience (*lokas*) with the flow of transparent lustre.

*yatnena vāñchitamana^lpavikalpajāla –
vignaistira^{sk}ṛtamavāpa na yat^praveśam /
durbedabhinna (bhagna) viśamārgalabhinnamārgam
cetastadadya ramate śivamandirāntaḥ //9//*

9. The mind that, formerly with effortful attempts, desired to enter the Śiva temple (abode of supreme bliss) whose fenceless path is very hard to traverse, was disregarded by the impediments created by a net of reactionary actions. But now (on realization of its supreme nature) it enjoys supreme bliss in the same abode with ease.

*yogavratā^diniyamairupasevitāpi
nāvāpa darśanapatham kila yasya jātu /*

*saṃvitpriyāsubhagamūrjitabhāgyasampat
cetastadadya na jahāti muhūrtamekam //10//*

10. The mind that could not gauge its true nature even by adopting to *yoga*, to fasts and to disciplines, does not, by sheer luck, miss now even for a moment⁵ the prosperous flow of supreme consciousness, so dear and most beautiful.

*duḥkhaikasāra iti bhīma iti prayatnāt
saṃsāra eṣa kila yasya babhūva heyah /
diṣṭyā sa eva paracidrasasāmarasya –
sañjīvitah śrayati tasya vimuktisāmyam //11//*

11. The mind first concentrated its efforts on giving up the world which it understood (ultimately) to be full of pain and fear. But (that very mind) now, by grace divine, living on the nectarial juice of supreme consciousness takes repose in universal oneness.

*trṣṇākarālakaravālavilupyamānam
yadvismṛtātmavibhavam kṛpaṇam babhūva /
uccairakiñcanatayāpi tadadya cetah
svātmāvarasāparahaṣamudāramāste //12//*

12. The mind that came under the sway of fearfully absorbing greed, forgot its own prosperous nature and thus became miser. That very mind now, on realization of the ultimate reality, although holds complete nothingness, yet has turned to be generous with the supreme joy of self-realization.

(Direct address to the transformed mind).

*kasyārjitasya sukṛtasya phalam tadetat
punyodayastava kutoyamananyalabhyah /
saṃvītśriyā galitabhedavikalpayā yat
ekam muhūrtamapi naiva vimacyase tvam //13//*

13. O my mind! of which powerful and virtuous deeds, earned already, is this the fruit and wherefrom has this great deed, hardly

5. Muhūrtam ghatikādvayam: 1 muhūrta = 2 ghatikās = 48 minutes as 2 ½ ghatikās = 1 hour or 60 minutes. Here it means «a short while».

obtainable by any other, arisen that with this prosperous realization of supreme consciousness and dissolution of the idea of duality, you do not miss your supreme self even for a moment now!

(The agencies of cognition – *jnānendriyas* – address the mind in joyful accent:)

*varāmahe kvacana nāma na citta! diṣṭyā
vardhāmahe vayamaho muditā bhavāmaḥ /
yattvām sakhe paraniruttaraśaivasampat
sambhogamantharatarāma parilokayāmaḥ //14//*

14. O Friend! since we observe you enjoying marvellously the magnificent bliss of the highest, by the means without means, then O Mind! with whom should we not behave gracefully on account of this luck! Indeed, we grow more and more and feel ourselves full with joy divine.

(then again in divine wonder the realizing soul expresses:)

*dhyānercanepi na kadācana kāñcanāpi
kutrapī nirvṛtīdaśāmbata yanna lebe /
diṣṭyā nimagnamapi saṁvyavahāramadhye
cetastadadya na vimuñcati pāripūrṇyam //15//*

15. Alas! the mind did not obtain the state of renunciation (untainted bliss) either anywhere⁶ or anytime⁷ or in any state⁸ while doing meditation and concentration with effort. But now, bravo! by divine grace this mind does not leave the supreme conscious state even while being drowned in the worldly affairs.

*sarveṣu cittamadhupo viṣayadrumeṣu
babhrāma yaḥ satatamastamitābhilāṣaḥ /
daivādavāpya parameśvarapārijātam
tripto vilīna iva muñcati cañcalatvam //16//*

16. The mind-bee wandered constantly about all the trees of worldly enjoyments but could not satiate its burning desire. How for-

6. At any pious or sacred place.

7. Time of morning and evening ablution.

8. During waking, dreaming or sleep states.

tunate it is that today it came upon the *Pārijāta* tree⁹ of Divine ecstasy. It is satisfied and as if merged in its grace leaving all its former restlessness.

(Again, direct address to mind.)

*yairindriyairasi vaśikṛtaśakti cetah
pūrvam kadhathitamabhūrahitairivoccaiḥ /
svacchāniketaparacid rasasamvibhaktaiḥ
diṣṭyādya tairanucarairiva rājase tvam //17//*

17. O Mind! the sense organs which, like sworn enemies, subdued your power and tortured you very much formerly, are now serving you with their respective functions juiced with supreme consciousness. How glad I am to see this clear and universal magnificence of yours!

*cintā tatāna kāruṇam pralalāpa pūrvam
yatsamkucāt sthitibhayam ravijādvicārya /
cetastadadvayamidam nijarūpamikṣya
diṣṭyādya nirbhayamamandamudāttamāste //18//*

18. O Mind! formerly your worries multiplied and you cried for sympathy when you were caught by the fearful situation influenced on you by the planet *śani*, the son of sun. Now, thank God, on recognizing your real monistic self, you have become fearless and quickly generous.

*nityam yadetadabhadadviphalaprayāsam
hevākadurlalitamaprathitātmabhāvam /
samvitsudhārasacamatkṛtighūrnamānam
diṣṭyā tadadya nitarām sprhanīyamāste //19//*

19. Formerly you always met failure in all your attempts for fulfilling your intense desires, you looked contemptuously ugly and you almost lost your self-existence. But, today, how glad I am to see you

9. *Pārijāta* tree is also known as *Kalpavṛkṣa*. It is in *Devaloka*. It has the power of giving any object that one wishes to get. It is one of such *vṛkṣas* in *Devaloka*. It is mentioned in *Agni Purāṇa*, chapter 3 that among the wonderful things obtained on churning the milky ocean, there was *kalpavṛkṣa* also.

dancing in divine ecstasy, drinking the nectarial juice of supreme consciousness and thus become lovable!

*cintāśatākulataram na ratim kadācit
bhūtam bhavādabhajataikamapi kṣanam yat /
cetścidātmakamidam sakalam vilokyā
suptaprabuddhamiva nirvṛta (nirvṛtti) rūpamāste //20//*

20. You were overwhelmed with hundreds of worries and harbouring fear from this world, never did you, even for a moment, cultivate devotion in yourself. Now, O mind! realizing that all this, verily, is the supreme self, thou art conscious of the true knowledge of the self just as one becomes awake after slumber.

*(Five sense pay homage to the transformed mind)
vandāmahe kimu numah kimu gauravena
harṣena citta! kimu nāma nipīḍayāmaḥ /
saṁprāptadurlabhamahodayaśaivasampat
tvam kautukena kimu mitra! vilokayāmaḥ //21//*

21. Should we feel proud of you while offering this salutation to you or we should prostrate in joy! O mind! should we squeeze ourselves or we should look upon you in divine wonder, O friend! when we see that you have realized the great luxury of divine bliss!

*āprcchatāmiyamanādidhana (ghana)prabodha –
snehānuviddhahṛdayāt hṛdayādya māyā /
saṁsevyatām subhagaśaivapadapraveśa –
saṁprāptadurlabhamahodayamuktilakṣmīḥ //22//*

22. O my mind! bid adieu to this beginningless māyā from your heart, which is pierced by (its attendants), pride of wealth, knowledge of duality and attachment. Seek the graceful entrance to Śivahood, which is endowed with hardly accomplishable and glorious prosperity of liberation – mokṣalakṣmī.

*kim brūmahetra bhavate sukr̥tyena satye
sarvāśīṣāmaviṣaye nanu vartase tvam /
yatkāraṇātigatanirmalanirvikalpa –
svacchandaśaṅkarpade bhajasenurāgam //23//*

23. What can we say to thee (i.e. we have simply to express surprise) as truly hast thou become worthy and abideth in the state that needs not a blessing. For, with utter devotion, you worship (i.e. aspire to realize oneness in) Śivahood, which is beyond any cause, transparent, untainted by thought and free from any sort of bondage.

*citram yadetadasamam yadabhūt sukheṣu
prāpteṣu nivṛtīdaśāmanuvartamānam /
duḥkheṣu dussahatareṣvapi cittamadya
pūrnāpramodarasānirbharametadāste //24//*

24. It is a wonder that you could not maintain balance in the (transitory) pleasures of this world. On getting abundance of these you then tried to follow the path of renunciation. But, O mind! now in this state of supreme consciousness this (whole world) is filled with the juice of happiness even if accompanied by its unbearable pains.

*viśvam nigīrya sahasā kavalam vidhāya
kālam praśāntagaganopama divyamūrṭiḥ /
yā rājate nirupamāmṛtapūrapūrnā –
sā kāpi khecaragatirjayati tvadīyā //25//*

25. By swallowing this universe and making Time your morsel¹⁰, your divinity, like the calmed sky is eminent (i.e. appears beautiful) and flooded with the rising of peerless nectar. Thou art victorious in the indescribable heavenly flight, indeed.

*te kāraṇādipatayaḥ pralayam prayānti
yasmin mahāvaṭataṭe viṣame gabhīre /
śaktirniḥjam vapurapi prasabham jahāti (jahoti)
taddhāma samśrayasi vīravara! tvamekam //26//*

26. Even the inscrutable and inaccessible *mahāvaṭa-taṭa*¹¹, in which the administering triad get annihilated, has to bid farewell to its own power and also to its being complete (in the ultimate reality).

10. In Yoga it refers *khecari mudrā*.

11. *Mahāvaṭa-taṭa* literally means the projected great fig tree. In this context it means the lord *Hiranyagarbha* from which this universe takes its hold and into which it remains in seed form during *pralaya*.

Bravo! that supreme reality has now become the refuge on the one which is you, O the bravest of the brave!

*vidyutvilāsacapale vibhave natāṅgī
bhrūbhangabhanguratarepi ca jīvitesmin /
citta! tvayaiva vijitam śrayatā vināśi
digdeśakālakalanārahitam padam tat //27//*

27. O Mind! you alone have braved victory over the prowess of «women with stooping limbs», who is as restless as the lightning in this still transitory life of the world. Now you have taken repose in that supreme dignity which is beyond the conception of time, place and quarters.

*svastyastu teambaravikasvarāsaṁpradāya –
saṁprāptaśaṅkarapadoditasāṁmadāya /
durvārasaṁsṛtidaśāsuvapi nirvikāra –
nityoditātmavibhavāya bhavābhavāya //28//*

28. Hail to thee O pure mind! who hast attained the vastness like that of the sky, who hast become full with the dignity of «Śaṅkara's grace», who art unchanged even in the irresistible circle of birth and death, who art ever and anon blooming with the splendour of supreme self, both in and out of this universe of being.

*svacchandānirmalasadoditanirniketa –
saṁvitsudhārasacamatkṛtinirbharosi /
diṣṭyādya sadgurumkhāmbujamadya labdhvā –
nuccāryacārukathanodayavismoasi //29//*

29. Thou art free and always aware (of thy supreme self) without any blemish of attachment. Thou art full with the surprising nectar of supreme consciousness. Luckily now you express divine wonder in acting these statements secretly repeated to you from the mouth-lotus of thy master.

*bhavamarubhuvi śrānto mohāt ya eṣa manodhvago
viṣamaviṣayaprodhyat tṛṣṇāniveśavaśīkṛtaḥ /
śivapadasudhāsindhum daivādayāpya sasādaram
kimapi sukhino majjam majjam nimajjati sāmpratam //30//*

30. This mind which had got tired of treading the mundane path like that of a desert. It had fallen victim to illusion, become active in uneven (transitory) enjoyments and was cowed down by greed. Now, by grace unknown, it has attained appreciable dignity of Śiva – the sea of nectar and so dives deeper in the inexpressible supreme joy.

*nirāvaraṇacidvyoma paramāmṛtanirbharah /
nāgārjuno vyadhādenām cittasantoṣatrimśikā //*

These thirty verses describing the «joy of mind» were composed by Nāgārjuna whose universal consciousness is without any veil and who is filled with supreme nectar of individuality.

*iti vipaścidvara (mahāmāheśvarācārya) nāgārjunaviracitā
cittasantoṣatrimśikā //*

Thus ends the thirty-verse «Joy of Mind» composed by Nāgārjuna, the highly enlightened one.

PARAMĀRCANA TRIMŚIKĀ

II. THE HIGHEST-FAVOURERD WORSHIP

It is difficult to describe «Paramārcana Trimśikā», the highest favoured worship which is revealed in a sudden splash. Therefore, it is expressed here in the pretext of adoration to Lord Śiva. It is an unsupported, independent state of universal consciousness, transcendent as well as imminent which may be termed «self-realization». Unless the aspirant gets engrossed in this monistic state of supreme consciousness, all worship becomes a childish prank.

*snānapūjanasamādhibhiḥ kramāt yanmahātmabhiravāpyate
padam /*

kaiścidakramata eva yanmayā tatsamarcanaṁ iṣṇena kathyate //1//

1. That indescribable supreme state of mind, attained by great souls on observing ablution, prostration and meditation (for realiza-

tion of self) in accordance with scriptural ordinance, has (somehow by divine grace) been favoured to me in a sudden splash by a means without any means. How it happened is related hereunder in the pre-text of adoration and worship.

*bālikāracitavastraputrikā krīḍanena sadṛśam tadarcanam /
yatra śāmyeti mano na nirmalam sphītacijjaladhimadhyamāśri-
tam //2//*

2. That worship, where mind does not court tranquillity while taking recourse to pure crystalline ocean of super consciousness, is simply like playing a doll made out of pieces of cloth by a girl.

*kim tadarcanamanalpakalpanājālaśambaranipātītātmakam /
yatra nāsti svavikalpanojjhitāḥ sphītasaukhyāśivasangamotsa-
vaḥ //3//*

3. Is that worship, wherein there is much tossing of mind like that of a deer fallen in its catcher's net, and where, beyond any selfish speculation there is not that great celebration of clear and joyful union with Śiva, the supreme? (No, that is not).

*aprayatnamaniketanam padam divyamāpya manasaiva vṛttayaḥ /
yatra yānti vilayam na sarvataḥ kim tadarcanamasau parābha-
vaḥ //4//*

4. On realizing the divine, natural and unidentifiable state of *Brahman* if tribulations of mind do not get dissolved completely, the efforts of worship have been futile. Is that self-realization? No. That is mere defeat (at the hands of the forces of *māyā*).

*yatra varṣati na khecarī sthitiscitsudhārasabharaughanirjharam /
dehacittaparipīḍanāvaham kim tadarcanamasau parābhavaḥ //5//*

5. Where *khecarī* state, unsupported state of universal consciousness¹² called self-realization does not shower the nectarial juice of supreme consciousness in abundance and where only torturing of body and mind (by undergoing rigid spiritual practices) is carried on, is that worship? That is only a defeat.

12. This is the fourth state. More clearly *Turyatita*. Cf. *Tantraloka* vol. 7.

*khecarīprabhṛtipañcakātmanā vyāptimambaragatām nibhālayan /
hr̥dvikāśasulabhām (subhagām) bhavāpado yatra muñcati na kim
tadarcanam //6//*

6. While experiencing the easily attunable universal oneness like the vastness of the sky by means of *khecarī*¹³ etc. five *mudras*, if pains of the world do not leave for good (or subside for ever), of what avail is that effort!

*yatra sāhasasamādhi sañcayaḥ prasphuradvimalabodhanirbha-
raḥ /
sphītasamvidudayam na vindate sarvavṛttiṣu kimetadarcanam //7//*

7. While being established in *sāhasa-samādhi*¹⁴, if clear knowledge of the self does not sprout, through all the cognitive senses, into supreme consciousness, know for certain that the worship is not fruitful.

*viśvasamsṛtirasaiikatatparo lelihānarasanā kuto yamaḥ /
yatra cit śikhiśikhāsu hūyate lilyaiva na kimetadarcanam //8//*

8. Where can there be any curb or restraint while being solely devoted to the course of the world extant like the tongue of a serpent¹⁵? So, is that worship where the mind is not offered to flames in a sportsman spirit? Definitely not.

*stabdhamantharamanoharekṣaṇaḥ prollasatpulakalam(bim)bitā-
nanaḥ /
madhyamām bhuvamanalpasampadam yatra nāśryati kim tadarca-
nam //9//*

9. If the blush of a flowering face along with its stupified tardy and charming eyes is not in contact with the flux of cosmic conscious-

13. See *khecarī* and other *mudras* in *Hathayoga Pradipika*.

14. *Sāhasa-samādhi* needs tremendous courage to master the process of involution and perfect realization of self by a queer process of «rising from above to below». (Ref. *Awakening of Supreme Consciousness*, edited by the Author, 1974).

15. Tongue of a serpent is double i.e. two-in-one. Similarly in the world there is double course which, in reality, emanates from one. It is internal course and external course or afferent and efferent. In spiritual sense there is one all-pervading spirit. It is motion without any motion which pervades both transcendence and immanence like the two sides of a coin.

ness (unalloyed bliss flowing through the middle path – *suṣumnā*) what use is posing of such a yogic sight alone? This is no worship at all.

*mānameyamiti kalpanojjhito nirvikāramaniketanaḥ śivaḥ /
gāḍagāḍamavagāhyate kṣṇāt naiva yatra-nanu kim tadarca-
nam //10//*

10. If steady (changeless) and spotless supreme bliss of Śiva, free from the web of thought process which involves cognizer and cognition is not realized deeply in a moment, the worship is futile.

*vyomakalpamamitam nijam vapuḥ vīkṣya citparasudhārasāñci-
tam /
svātmanātmavinirastakalpanā yatra hr̥ṣyati na kim tadarca-
nam //11//*

11. After experiencing the vastness of self like that of the sky and consciousness saturated with the juice of bliss supreme if thy intellect thus freed from the web of springing thoughts, does not flower into supreme joy, the very effort of worship is of no avail.

*nirniketanirupādhi viplavaḥ sphāracidravimarīcisarṇcayaiḥ /
viśvamāracitamīkṣya vismayam yatra nāviśati(nāśryati) kim
tadarcanam //12//*

12. Having realized that this universe is created as a result of sporeless and adjunctless agitation brought about by intermixture of the rays of the sun of bliss, if divine wonder does not leap to the eye, of what avail is that worship? True worship is yet far to reach.

*yatra nityaparaharṣanirbharāḥ citsudhārasavipānaghūrṇitaḥ /
dhyānayogakalanāsu lajjate nīrasāsu na kimetadarcanam //13//*

13. Intoxicated with the nectarial drink of divine bliss and filled with eternal supreme joy, if one does not feel ashamed of taking recourse to dry practices of the yoga of concentration, of no avail is the effort of worship undertaken ¹⁶.

16. That will only be a show, a pretext.

*śaktivistaravimārśavisphurat kadayugmayugapadvigāhanāt /
bhairavam vapurudāraceṣṭitam yatra na sphurati kim tadarca-
nam //14//*

14. Unless the exalted gesture of universal consciousness flashes forth on an instant dive, as in sexual relationship¹⁷, with tremulous deliberation of the expansion of divine energy, all the worship is futile.

*indryeṣu viṣayānuvartīṣu prānavartmani nijapravāhake /
kāpi nirvṛtimaye cidūrjitā yatra nollasati kim tadarcanam //15//*

15. While cognitive organs follow their natural flow towards their objects through the course of vital airs untainted by thought vibrations if (out of divine wonder) inexpressible glow of supreme consciousness does not sparkle out, is that true worship? Never at all.

*divyakhecaradṛṣā nirīhayā nādadbindumayabhāvasaṁcayam /
yatra śuṣkamiva pāvakastrīṇam na kṣayam nayati kim tadarca-
nam //16//*

16. Of what avail is that worship where the (desireless) divine void look does not neutralize the idea of rising and concentrating energy (*nāda* and *bindu*)¹⁸ wombing for creation of the universe, just as fire does not leave a blade of grass without burning it to nothingness?

*śāntimetya na vikalpaviplavāḥ ciccamatkṛtiraso na vardhate /
lupyate na ghanavāsanāvanam kāpi tṛptirasanā nā jāyate //17//
manyate na kṛtakṛtyatām jano dvaitameghatimiram na bhidyate /
yatra doṣaśatasaṅkulam mano na prasīdati kimetadarcanam //18//*

17-18. In that true worship,

- i. where the agitative response of stimuli is not calmed down,
- ii. where the divine juice of supreme consciousness does not increase ever more,
- iii. where mental impressions do not dwindle just as a dense forest becomes a barren on mass felling,
- iv. where an unknowable and unparallel satisfaction does not flower forth,

17. *tadyathā priyayā sṛyā sampariśvako na bāhyam vetti nāntaram eva-
mevāyam puruṣaḥ prāgyenātmanā sampariśvako* (Br. Up. IV, iii, 21).

18. Refer "Garland of Letters".

- v. where one does not seem to accept perfection,
- vi. where the clouds of duality are not set asunder, and
- vii. where mind does not get cleaned of its hundred impurities?

No absoluted not.

*cinnabhaḥ sarasi sārasīm parām-śaktimacchaprabhavām
(vibhavām) prabhodayan /
mantravīryamamitam nisargato yatra nāśrayati kim tadarca-
nam //19//*

19. Where unbounded efficacy of the formula of prayer, sacred to the deity, does not take natural resort to supreme spirit, vast like the sky, awakening supreme consciousness serene as the moon reflected in a lake, the worship is of no avail.

*nirvikāramajaram nirāmayam nirvikalpamamalam nijam vapuḥ /
vīkṣya janmamaraṇodyatam bhayam yatra muñcati na kim tadar-
canam //20//*

20. On realizing the supreme self which is unchanging, unending, painless, responseless and clear, if the fear born of the idea of birth and death, is not cast off, that worship is no worship at all.

*śāntavīcicayasindhusannibhām sarvasaṁvidudayāvanim parām /
sṛṣṭi saṁsthitilayam prasaktibhiḥ viśvasundaravivartavarti-
nīm //21//*

*śakticakraparamādidevatām ambaraprathamabhūmikāmajām /
maṅgalāmasamantramātaram yatra paśyati na kim tadarca-
nam //22//*

21-22. Is that true worship, where one does not realize sovereign energy of the first supreme divinity with Her protuberance of the clothing of first decoration (*prakṛti* or *māyā*) as the unparalleled auspicious Mother of incantation adhering to creation, preservation and dissolution of this beautiful universe which appears like the projecting unwoven threads (of a fringe) in the rise of universal supreme consciousness as if a multitude of ripples of an ocean are poised at its shore?

*somasūryadahanendhanoddhataḥ sphītacitjvalanadīptibhāsvaraḥ /
durnirīkṣyagati rddhitejasā bhāti yatra na kimetadarcanam //23//*

23. Intensified with the fuel of the sun (*piṅgalā*), the moon (*idā*) and the fire (*suṣumnā*)¹⁹, pure *Brahman*²⁰ shines in radiant brilliance of beauty²¹, whose flash²² is difficult to look at because of the lustre of supremacy²³. The worship where this is not experienced, is no worship at all.

*ātmanātmani na jānati vidhim nistarāṅgaparabodhabhāsvaraḥ /
yatpadasthitiḥ sa mahājanaḥ muktisamsṛtisamānabuddhayaḥ //24//
yadyadāpatati vedyatā bhuvam tene tena nanu yadvivarjitam /
nityanirmalasamānabhūmayo yatpade vimatibālakalpanāḥ //25//
yadvīṣṇikhalamado(maho)dayollasat śaktipātavaśato vijṛmbhate /
tatpadam yadi guruprasādato labdamuttamamathārcitaḥ śivaḥ //26//*

24-26. Where effulgence of knowledge supreme is unabated and knows not the course of realizing self within the self;

Where great beings (seers) intent on being ever established in the supreme self are unmindful of release or bondage;

Where «every equipoise and serenity» is the state of mind – whatever, in the field of objectivity, come their way they remain unhampered just as a baby remains unconcerned with any kind of imagination;

Where the state is lit effulgent with *śaktipāta* – divine grace, which sprouts as if in loose madness.

If that supreme state of the awareness of consciousness is favoured to one with grace of preceptor, then Śiva, no doubt, stands realized.

*bhāvasaṅcayavimuktavigrahā viśvamayyapi paraprathātmikā /
kāpi saṁvidamalāmbaraprabhā jṛmbhate yadi tadārcitaḥ śivaḥ //27//*

27. If inexpressible supreme consciousness of serene and etherial shine, which even while being imminent and free from all kinds of conception is transcendental also, fowers forth in radiance then Śiva is truly worshipped.

19. In yogic system two other paths *Idā* and *piṅgalā* go along the middle or royal path (*suṣumnā*) finally leading it in one to *sahasrāra*, the final beatitude of supreme consciousness.

20. The animating principle of life, pure intelligence or supreme spirit.

21. Extreme loveliness.

22. Known as «motion without any motion». It is abrupt and automatic.

23. Divine effulgence where all else (thoughts and their impressions) is set at naught.

*kiñcanāpi na vimucyate kvacit kiñcanāpi naca grahyate kvacit /
svam vapurvimalabodhanirbharam dṛśyate yadi tadārcitaḥ
śivaḥ //28//*

28. If supreme self, the knowledge absolute – the state where nothing is held renounced – is revealed clear, then, verily, Śiva is worshipped.

*bhairavā vividhakalpanātmakāḥ prollasanti bahavo yatombikā /
sā yataḥ sphurati tatparam padam bhāticedgurudṛśā śivorci-
taḥ //29//*

29. Wherefrom numerous divine energies carrying different impressions emanate we call that Mother consciousness. If through divine grace of the preceptor that exalted state wherefrom She sprouts is revealed in confidence then truly Śiva is worshipped.

*āsāditam gurumukhādidamaprayatnasiddham śivārcanamapāpa
(pāpma) – dhiyāmavāpyaṃ /
yattanmayā nigaditam tadanalpavāñchā sambodhanāya
sudhiyām śivabhaktibhājām //30//*

30. Having obtained this spontaneous worship of Śiva which is revealed to the clear intellect of the virtuous through the word of preceptor have I spoken it earnestly for the clear information of the clear minded who are worthy of the devotion to Lord Śiva.

*anavacchinnacidvyomaparamāmṛtabr̥mhitāḥ /
nāgārjuno vyadhadenām paramārcanatrimśikām //*

Thus Nāgārjuna composed (fixed) this thirty-verse «Highest form of worship» which is filled with supreme nectar of the all-pervading supreme spirit.

iti nāgārjunakṛtā paramārcanatrimśikā //

Thus ends the thirty-verse «Highest form of worship» composed by Nāgārjuna.